

The AMERICAN FRIEND

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October 8, 1953



Pearl Spoon, Friends missionary to Africa now on furlough, points to Kenya, East Africa, where Errol Elliott (left), General Secretary of the Five Years Meeting, and Charles Lampman, Administrative Secretary of the American Friends Board of Missions, will visit this fall.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

WVF

The Careys of Wilmington

David O. Stanfield

What Does It Mean to Worship God?

Truman D. Whitaker

Urgent Call to Kenya

An Editorial

In our next issue: Reflections From Foreign Young Friends

GRANDFATHER

By Lela W. Mills

*Cast me not off in the time of old age;
forsake me not when my strength faileth.
Now also when I am old and greyheaded,
O God, forsake me not.*

Psalms 71:9 and 18.

He sat on the porch must of the day, this Grandfather I knew. Cars whizzed by and few passed without his notice. Occasionally someone waved to him and his face lighted up with a smile as he waved back with his cane. Much of the time he walked without his cane but he said he needed its companionship for "its many possible uses." I often saw it tapped against the banister of the porch in tune with his thoughts. Usually the tapping was with a slow even motion, but there were times when the tempo changed and the banister received vehement whacks. One would surmise that some very unpleasant experiences had come to mind. However, those times were rare and I like to remember him as the pleasant older Grandfather who kept his interest in the happenings around him and a kind word for all who came near him.

This Grandfather lived with his daughter, her husband and their three sons. It was a joy to observe the happy family life which existed in the home and notice that Grandfather was kept well within the inner circle. He was a welcome part of the group and there had developed a fine grandfather-grandson relationship. This was evidenced in many ways. I want to tell you about just three of the little incidents which happened the summer I lived near this family and which continue to remain pleasant memories.

One evening at dusk Grandfather dropped a coin off the porch and it rolled down amidst the shrubbery. Tommy, age nine, came out on the porch and noticed his grandfather was hunting for something. Without a

word, he ran back into the house and brought a flashlight. The coin was soon found. This conversation followed:

Grandfather: "Did you go in and get that flashlight just for me?"

Tommy: "Well, of course I did."

Grandfather, as he put his arms around his grandson: "You are a good boy and I do appreciate your thoughtfulness."

* * * *

Again, Grandfather was sitting on the porch mending the baby's high-chair. This time seven-year-old Charles was near. Grandfather had stopped working and was just contemplating. Charles said, "Do you need something, Grandfather?" "Well, I do believe I could use my small screwdriver," replied the older man. Quickly Charles left his play and brought the screwdriver. In answer to a smile and a thank you, Charles said, "I like to do things for you."

* * * *

Another day, Grandfather went to the grocery and upon returning handed the boys some bubblegum. I heard one of them say, "Thank you for remembering us."

* * * *

Sometimes those boys fussed and scrapped with each other, as all boys do, but toward their Grandfather there was only kindness and expressions of love. One thing was sure. They had learned to have respect and consideration for older people through association with their Grandfather living in the home with them.

One could wish the same might be said for all grandchildren who have the privilege of having their grandparents' companionship. To feel needed and wanted is a natural desire but often younger people forget to be patient and loving toward those whose minds continually turn to by-gone days and times when they too, were in "the thick of things."

It was good for me to live near that Grandfather and see them give the attention and loving understanding

which is rightly due all good grand parents. Truly it can be said that "a little kindness goes a long way with older people."

A PRAYER

Our Father, within the sanctuary of whose heart there is ever a refuge for all baffled minds and burdened hearts, we seek the consolation of thy understanding love. We do not ask freedom from the burden-bearing of mankind. We do ask strength and courage and insight and gentleness and forgiveness for ourselves and forgiveness for all men. We would be sensitive to the cry of little children in our society and the world around. We would be alert to the call of lonesome people everywhere. We would especially ask for thy help in our relations with those with whom we must work and with whom we do not agree. Help us, our Father, to be still each day until we feel the lift of thy spirit within us.

*Given by William J. Reagan
at New York Yearly Meeting
Silver Bay, 1953*

COMMEMORATION MATERIALS WANTED

Bangor Friends in Iowa have recently celebrated their Centennial Anniversary, and Amboy Friends in Indiana also call this their Centennial year. Many other Meetings are now commemorating a century of history, and it is felt that a central place for collecting the programs, pamphlets and written histories of these Meetings should be established. Catherine Woodward, librarian of the Friends Lending Library at 101 South 8th St., Richmond, Indiana, has received a number of anniversary booklets, and is willing to receive and file all materials of this kind. Pageants, plays, poems, sometimes complete histories have been printed by Friends recently, and copies of all this kind of commemorative material should be sent to Catherine Woodward.

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Urgent Call to Africa

When this issue of *The American Friend* comes to the hand of the reader, a delegation of two, consisting of the Administrative Secretary of the Board of Missions and the General Secretary of the Five Years Meeting who is also the Editor of *The American Friend*, will be en route to the Mission field in Kenya, East Africa. A word of explanation to our constituency is in order.

Nearly everyone is reading of the tense situations and conflicts in Africa, chiefly in the South and East areas. The Mau Mau movement in Kenya, often in the headlines of American newspapers, is but one evidence of the deep and rapid changes taking place in this restless continent. These earthswells are reflected in mission stations everywhere and it is not surprising that a call should come from our Mission asking that the new Administrative Secretary of the Board of Missions, Charles Lampman, should visit the field.

At the joint meeting of the Central Committee of the Five Years Meeting and the Executive Committee of the Board of Missions, it was determined that the General Secretary of the Five Years Meeting should accompany Charles Lampman. The field in Kenya is not only a mission station, it is also a constituent Yearly Meeting of the Five Years Meeting of Friends, being our newest Yearly Meeting and numbering about 20,000 members. Benjamin N'Gaira, whom many Friends will remember, attended the Five Years Meeting sessions of 1950 as Presiding Clerk of East Africa Yearly Meeting of Friends.

The Africa Mission has been a success, according to Friends who have visited the field, and there is every reason to believe that it can continue toward even greater service in the years ahead. Here in the midst of a great problem of human relationships is an opportunity for Christian pioneering.

A PROPHETIC VOICE

Someone has said that if the message of Jeremiah were condensed into one sentence, it might be this, "God builds while he destroys." Certainly when inherited traditions that cannot stand the strain are swept away there is a peculiar though difficult opportunity to build anew in the midst of it all. That is the time that the spiritual roots must send forth green shoots for a new growth. They are the same roots of the divine will springing up in new ways, the changeless being revealed in the midst of change.

Kenya is a special focus for this great truth, and it should command widespread concern from Friends. Being *specifically* in British territory and *generally* in the orbit of the Society of Friends in the world, it invites the interest of Friends everywhere. At this

stage of our thinking, it is hoped that the American delegation may be aided by others as we review our changing responsibilities there.

The immediate question before us for the past year or more has been the establishment of a Senior Secondary School. This need is more than just another "need," it is an educational issue, representing the total educational policies. In this school is focused the question of the fulfillment of our service in Kenya. Certainly there are other and related questions, all of which we must discuss both with the Africans, the Mission and the Government. We go with the need first of all to learn from all concerned and then to review and help to adjust under additional discussion both on the field and at home.

This is not just another visit to a Mission field. The two Friends who have been delegated to go feel the need of the prayers of Friends everywhere that they and all others involved in the service in Africa may be guided in their considerations.

There is but one purpose—the spiritual welfare of the African field and there is but one basic answer, there as everywhere, the Kingdom of Christ.

Editorial reports and interpretations will appear on these pages during and after the visit to Africa. We hope that our readers will enter in spirit into the mission on which we are sent.

Danger of Man-Centered Religion

We commonly say that our Christian educational program should be child-centered. Certainly it is better than a lesson-centered method. In adult religious life, we often say that the end of our effort is a good man, enjoying a good life. Certainly we want good men and a good life for them, but that is not the *aim*, it is the result.

An ancient creed says that it is the chief end of man to love God and enjoy him forever. It sounds at first very impractical, yet man can never safely be his own end; he must find a purpose beyond himself. We would never advise one *man* to treat himself as an end and we had better not counsel *Man* as a race to think of himself as an end, for he in turn must have a greater end by which his life is fulfilled.

The supreme purpose or end of life is to serve God, and in following out that purpose, man comes into his own. In God is his fulfillment—in Christ is his full stature. From that quest come the good man and the good life.

The Spiritual Nature of Beauty

Beauty is one of the many pathways to God, though inadequate of itself. Perhaps we cannot fully understand the spiritual nature of beauty until we ask what it may mean to a blind person. Is there, for

him, a sense of beauty? Is there a beauty of sound and touch? Surely Helen Keller, who has neither sight nor hearing, has a sense of beauty. What is it like? One who has never been through her experiences cannot know.

Of one thing we can be sure, beauty is not merely light waves striking the eye, or sound waves vibrating the ear drums. Indeed, for the individual there is no beauty unless it is received and enjoyed as such. Beauty is an interpretation, an understanding, a feeling tone, quite as much as it is something "out there." It is an experience. He who loves a sunset has the "sunset" in his heart or else he could not love it. Beauty tells us more about people than it does about earth, sea or sky.

Persons whose spirits are right can be more beautiful than sunsets, or snow-capped mountains above blue seas. Such beauty the blind and the deaf can understand. The sense of proportion that helps the person with sight to love beauty intelligently is also a quality of spirit that can be known by one who is blind and deaf, especially when he finds it in people whom he meets.

Beauty at its spiritual depths is goodness; it is not discerned by *sight* so much as by *insight*. Indeed, beauty is a spiritual quality, else it does not exist.

God himself enters the experience with us. Who of us cannot understand when we read, "And God saw everything that he had made, and behold, it was very good"—beautiful. That which is evil is never beautiful, and that which is good is truly beautiful. There is no greater beauty than the beauty of holiness.

On Great Words III — Curiosity

We are not static human beings—we are alive, generally eager, active. There is always the growing edge, a pull toward new frontiers, a lure for the unfulfilled, a sense of becoming.

Were it not for that vital margin into which we move, we should die of inner dry rot, even in our settled virtues. We are made to seek and to find, and in the finding we discover something yet beyond. To live is to grow.

Jesus threw a quick leaven into the minds of his followers. "What think ye?" was the common question by which he awakened the divine curiosity in them. "I have greater things to tell you but you cannot bear them now." "Greater things than these shall ye do." These are like doors thrown open to them.

Paul caught the great lure again and again as he wrote such lines as these: "I have not attained but I press on. . ." "That you. . . may have power to comprehend. . . the breadth and length and height and depth. . ." "It hath not entered the heart of man the things which God hath prepared for those who love him."

There is always a danger that settled dogmas of any faith may deaden or chill the flowing life of the spirit. Only the divinely inspired curiosity of the soul can maintain the springtime of growth and make it possible for God's kingdom to come, and for us to rise toward our full stature.

E. T. E.

Our Responsibility in Kenya

By Pearl Spoon

Pearl Spoon, who is principal of the Friends Girls School at Kisumu in Kenya, returned this summer to the United States on furlough and has been speaking to a number of Friends groups. She is highly esteemed in Kenya, and her article below points up an attitude upon which Friends interested in missions need to reflect.

LET us, for a moment, look back on the more than fifty years of work done by the American Friends in Kenya. I doubt that the young Friends who first went to Kenya had any idea that the Friends Africa Mission would become the large institution serving the vast number of people that it does today.

During the past period we have built a large school system, an excellent hospital and a Yearly Meeting of nearly 20,000 members.

Now that we have gone this far, it is well for us to pause and give thought to the future. What should we do now?

Where are we going? With the political situation as it is in Africa, we can well ask ourselves these questions and do some serious thinking which must result in some wholesome, creative action.

The foundation laid by the early missionaries has been well done, but the time has come for work of another sort—or perhaps I should say, more types of work.

A new era has come to mission work in Africa. With the breakdown of the old tribal rules and restraints and a new culture so suddenly imposed on the people, there is, at present, little control of the behavior of the African in his society. It will take wise men indeed to help the African build on the foundation that has been laid a workable code of ethics for his society.

Much has been written about the Mau Mau in Kenya, and the sources of that movement. In the minds of many people, the land issue seems to be the crux, but the causes of Mau Mau are

much deeper and more basic. The land issue is something tangible to hold before people, but there are also intangibles. Most people of Africa, if not all, feel a dissatisfaction which amounts to restlessness, though few of them express themselves with violence. Without a doubt the African needs more land; however, more land would only temporarily ease the tension. Giving schools and hospitals and pouring out "material needs" will not solve this problem, even though this giving does have a place and must be done. It seems to me that the greatest step forward will be to recognize the Africans as a *people*, with the possibility of making their contribution to the world.

The attitude of the present day missionary going to Africa must be to work *with* the African, not *for* him. We now have some Africans with college degrees who are filling responsible positions. Every year more Africans go overseas for further education. Our aim is to help train the Christian leadership necessary for the eventual managing of the schools, hospitals and churches. This idea of working *with*, not *for*, is extremely important. Friends

(Continued on page 318)

What Does It Mean to Worship God?

By Truman D. Whitaker

ONE of the tragedies of present-day Christianity is that it has degenerated into a system of ethics. For all too many, Christian faith is nothing more than a morality with a divine sanction. Does not the man on the street commonly say that his religion is the Golden Rule? If men live the good life, is that all that can be expected?

Now there can be no doubt that the deeply committed Christian regards ethics as an essential part of his faith. The prophets taught us that lesson a long time ago. Religion that does not issue in good conduct is not worthy of the name. But it is an immense misunderstanding to suppose that good conduct is all there is to it, that it is the end of faith.

Vital religion looks upon life as wider in scope; it is, as it always has been, not only concerned with ethics but with one's attitude toward God. In our American culture we are so conditioned to the active life that worship—prayer and contemplation—is largely denied. We regard it highly impractical to “wait on the Lord.” We are so afraid of getting away from the cares of life, of the littleness of the separate moral self, even from the great problems of social betterment. This, to be sure, is not a plea for a spiritual self-indulgence often found among the sects who have no concern whatsoever for the social order, but it is a call to worship as one of a community of believers.

Few of us would admit it, “orthodox” as we are, but often our faith is little more than humanism. We could get along without God altogether, for our emphasis is so focused on relationships with one another. We hardly know what it means really to worship the Father “in spirit and truth” (John 4:24). Perhaps we attend Meeting, although for many this is not the case. We wouldn't miss Sunday School, however, where the more “practical” aspects are discussed.

Do not misinterpret this concern for worship as excluding study or, by all means, Christian ethics. But somehow we have gotten away from our tradition and no longer think that worship is at the center. These other aspects of faith are to worship as spokes are to a wheel, they all have their center in the adoration and praise and worship of God.

Truman Whitaker is minister of the Friends Meeting in New Castle, Indiana. He is especially active in Christian Education work in the Five Years Meeting, but in this article his main concern is worship, true worship in spirit and in truth.

How often do we worship Him “in spirit and in truth” as Jesus suggested as basic? To the woman of Samaria, Jesus implied that Mt. Gerizim and Jerusalem were not especially sacred above other places. Even more, his words implied that the priests and ministers who served at those sanctuaries had no more claim on God's favor by reason of their official status than the men and women who carried on the life-sustaining labor of the world. But how easily we fall into the snare of believing that God's good favor is dependent upon our relation to things, places, forms, practices, rules, rituals. When will we ever learn that religion is not a matter of proper externals, that faith is not a matter of objects: of beautiful windows and soft lights, of a fine choir and a golden-tongued orator, not even a matter of personalities and adequate leadership?

What would we do if our house of worship was taken away and there was absolutely no one whom we could employ to pastor our congregation? Would worship cease for us, or would we have the inner resources to play our part in the life of our worshipping community? Or would the Church slowly slip out of our lives?

This emphasis upon the spiritual quality of worship and life, as we all know, is the underlying philosophy of much that is specifically Quaker: the shared ministry, the uniting of the sacred and the secular, the holding that all of life is sacramental.

As truly as the spiritual quality of life is basic, so is it necessary to maintain an absolute integrity of attitude; we must worship, as well, “in truth.” Our motives are so mixed; we are Christian for so many reasons. Personal desire has so much to do with it. We want things and think that Christianity is one way to get them. But is this wholly honest and sincere?

The story is told of Dwight L. Moody that he was working one morning in

his study, when a knock was heard at his door. Being very busy he rather gruffly called, “What do you want?” And his little son's voice was heard, “I don't want anything, father. I just want to be with you.” Are we as sincere?

You see, our attitude should not only include self-seeking, in the sense of asking God to supply our real needs, but we should offer something too—namely, our praise of God resulting in our minds and hearts being joined with others in a mighty harmony of spirit. It's rather like the player of the French horn in the Salvation Army band who played too loudly and was reprimanded by the conductor, and asked to play more softly. The man looked at the instrument, that curly, snake-like, brass instrument which makes deep and loud tones, and said, “When I remember what the Lord has done for me, I could blow this horn straight!” Well, a few people play too loudly, too emotionally in the orchestra of divine praise, but they are welcome exceptions to the half-heartedness of most of us. Margaret Worsdell, an English Friend, tells of her experience in Friends Meeting one first-day. She relates how the door opened and in walked an old tramp. He sat behind her for some minutes, and then, muttered audibly as he shuffled out, “What you want here's not chairs but beds!” Much of our service of God is of the sleepy variety, isn't it?

Years ago, Harry Emerson Fosdick wrote, “We take the heavy lumber of our lives and build the secular dwelling in which we habitually abide; there we move and live and have our being in family and social life, in business and politics and sports; but because worship is a part of every conventionally well-furnished life we build as well, with what lumber that remains, an appended shrine, and there at times we slip away and pay our respects to the Almighty.” How truthful, how honest are we when we really consider our relationship to the God and Father of us all?

No, Christianity is not all the Golden Rule, as important as doing by others as you would be done by is. There is another aspect more important than anything else, the worship of God in spirit and truth.

The Careys of Wilmington, Ohio

By David O. Stanfield

The "State of Society," whether it be of Monthly Meetings, Yearly Meetings, or the Religious Society of Friends as a whole, is sustained and nurtured in today's Friendly homes. Since nearly all of us are involved in the experiment of maintaining a Christian and Quaker home, we may wonder how others do it. This is the first of a series of articles about "typical" American Quaker families who are involved in this experiment too.



RENDEL and Elizabeth Carey humbly count themselves very fortunate, and are quick to attribute their happiness and accomplishments to our Father's loving care. With two sturdy, high school boys, who have already passed their father in height, with a good 186-acre farm-home, and with the opportunity to be a part of the bustling, rural Chester Meeting, one can readily see why they can easily "count their many blessings."

However, their happiness was not handed to them ready-made; the Careys have earned it by disciplined lives of work, prayer and "good-neighborliness."

It should be made clear at the beginning that it took some persuasion to win the consent of the Careys to this interview and article because they naturally shun notoriety or public attention.

When Rendel Carey was only two-and-a-half years old and his sister, Virginia, only two months old, their mother died during the flu epidemic of the first World War. Then, to add to the tragedy of this young family, Rendel's father two months later was so seriously injured when caught in a corn husker that he died suddenly.

With both parents gone, one might have thought that the children's chances of growing up in a happy family were gone too. But, Rendel's grandparents, Enoch and Jane Carey, took the children into their home where an atmosphere of Quaker concern and spiritual sensitivity were just as pervading, pleasing and natural as the atmosphere of

"Grandma's" freshly baked bread. "Grandma" was known throughout the Chester community and most of Wilmington Yearly Meeting as "Aunt Jennie" Carey, for she was blessed with a gift in the ministry, and for a number of years served as Executive Secretary for the Yearly Meeting as well as a recorded minister. Her ministry bore much fruit among Friends of southern Ohio and east Tennessee, but the ministry of her daily living was felt and appreciated most in her own home.

Because of his grandfather's failing later years, Rendel had placed on him almost the full responsibility of the farm when just a high school freshman. Because of this heavy farm responsibility, he could not spare the time for extra-curricular school activities, for a college education, or for young Friends camp during the busy summer months.

"There was many a time I came home from school and nearly gave up because I hardly knew which way to go. Many times I wished I had somebody to go to, to tell me what to do on the farm," recounts Rendel. One can only guess at what must have kept this growing boy, with a grown man's responsibilities, from giving up during those depression years of the early 30's when others were "throwing in the sponge." No doubt, the steadying influence of "Grandma," with the quiet strength of her Christian faith and experience, played a significant part.

Added to the Friendly nurture of the home, he was also nurtured by the life of the Chester Meeting and

by the lives of many Friends in the Yearly Meeting. When "Aunt Jennie" Carey went to Meetings in the Yearly Meeting, she depended on her grandson as chauffeur, who at first had to use pillows to see over the steering wheel. During these years it became apparent that the spreading of the Kingdom of God was very important business, and that efforts to prepare the way for its coming often involved tremendous problems, but also bore fruitful rewards to those Friends sensitive to the inward leading of the Spirit.

Rendel's entrance upon a life of Christian commitment was not heralded by a cataclysmic, public experience and a radical change in behaviour. His entrance into the "religious" life was a series of upward steps, taken as there stirred within him increasingly the desire to make his life more useful in service to his Heavenly Father.

Sunday was the day of the week most eagerly awaited. On this day farm work was set aside, except for the ever-present chores; and high school friends came together for Sunday School, meeting, and the evening young Friends meeting. Here was a large group, full of life—both fun-loving and serious. Largely through the sharing of concerns of adult leaders and senior members of the group, Rendel began to accept personally the Quaker convictions on peace, race-relations and service to others in need. Also at these meetings was Elizabeth Hunt, who later became the first girl to serve as chairman of the young Friends group of that Meeting.

Elizabeth, as does Rendel, comes from a long line of Quakers, whose generations of influence were a force in the home. Her ability to play the piano was soon recognized, and now for a number of years her gift has been useful to the Meeting and community. The Meeting has also found her a good Primary teacher, Vacation Church School teacher, and president of the United Society of Friends Women. The community has been helped by her service in the Grange, 4-H and Community Club—the local PTA.

Rendel and Elizabeth were married in 1936, and they found their efforts at maintaining a good home greatly helped by their experience of being brought up in families of Quaker spirit and humility. Soon two healthy and lively boys, Ronald and David, completed the family circle.

When asked if their experience in raising these boys has taught them any lessons worthy of passing on to other earnest parents, Elizabeth said,

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Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

North Carolina Men Meet

Chester Haworth of High Point was re-elected president of North Carolina Quaker Men at a dinner meeting held in conjunction with the 256th North Carolina Yearly Meeting which convened in August on the Guilford College campus.

All sections of the Yearly Meeting were represented by the more than 150 men in attendance.

Other officers elected were Theodore Sawyer of Greensboro, vice president, and Dr. William A. Wolff of Winston-Salem, secretary-treasurer.

New directors are Charles Jones of Pikeville, Contentnea Quarter; Horace Haworth of High Point, Deep River Quarter; Lynwood Winslow of Belvedere, Eastern Quarter; Wm. Blair of Greensboro, New Garden Quarter; Lloyd Kemp of Asheboro, Southern Quarter; Glenn Robertson of Mt. Airy, Surry Quarter; Sam Moon of Snow Camp, Western Quarter; and Smith Williams of Yadkinville, Yadkin Valley Quarter.

R. Ernest Lamb presented greetings from Glenn Switzer of California, national president of Quaker Men, and issued a hearty invitation to North Carolina men to attend the Quaker Men Conference in California next May.

Unanimous approval was given the "5% Plan." Under this program each local Meeting will give 5% annually of the amount of its local budget for church extension and support of fields needing assistance.

Following the dinner meeting Wilmer A. Cooper, a member of the staff of the Friends Committee on National Legislation, spoke on the topic, "Men in the Meeting."

Nixon to Speak

Richard Nixon, Vice President of the United States, has accepted an invitation to speak at the first national Quaker Men Conference to be held in California next May 8-12. A life-long Quaker, Nixon is a member of the East Whittier Meeting where the Conference will be held.

Nixon expressed much interest in this nation-wide gathering of Quaker Men and said he would be happy to participate in the program providing he is not detained in Washington by some unforeseen legislative or administrative emergency.

According to present plans, Nixon will address a joint session of the

Quaker Men Conference and the United Society of Friends Women Conference, which will convene in Whittier on the same dates, on Monday evening, May 10. The session will be held in the large auditorium of the First Friends Meetinghouse in Whittier, where the women's Conference is scheduled, in order to accommodate all who will want to hear the Vice President speak.

Although Nixon has been a resident of Washington for several years now since first elected to Congress, he has been faithful to the East Whittier Meeting in financial support as well as in attendance whenever he is in California. His parents and brother are active members of the East Whittier Meeting.

Nebraska Leaders

Quaker Men of Nebraska Yearly Meeting elected the following officers during their annual meeting held recently:

President—Ralph Fry, Sr., 8861 W. 20th Ave., Denver, Colo.

Vice Presidents—

Eastern Division, Ben Rasmussen, Plainview, Nebr.

Central Division, John Ramsey, Benkelman, Nebr.

Western Division, John Byerly, 1000 W. 18th St., Pueblo, Colo.

Western Quaker Men in Annual Session

There was an unusually large attendance at the annual dinner meeting of Western Quaker Men held at Plainfield during the sessions of Western Yearly Meeting.

In the meeting which followed Errol T. Elliott, Editor of THE AMERICAN FRIEND and executive secretary of the Five Years Meeting, gave an inspiring message in which he challenged men to an active realization of their Christian responsibilities and opportunities. Norman Young sang a solo, and nearly \$1,000 in cash and pledges were received to apply on Quaker Haven Camp indebtedness.

New officers for the coming year were elected as follows:

President—Clayton Fields, Westfield.

Vice President—Evan Kendall, Sheridan.

Secretary—Calvin Hiatt, Jr., Cicero.

Treasurer—Dale Romoser, Ridgefarm, Ill.

Both Hiatt and Romoser were re-elected to a second term, while

Fields was moved up from the vice presidency last year to the presidency.

Added to the Executive Board this year were two Directors at Large. They were Clarence Bannon of Kokomo and Eldon Shephard of Mooresville.

THE CAREYS OF WILMINGTON, OHIO

(Continued from page 314)

"We found times when punishment and careful discipline seemed right; we found also that plenty of love was always right." Rendel added, "We may belong to the 'old school,' but when a spanking seemed right, we were quick to sense the boys' need for love. They change so quickly from one mood to another."

An important part of the Carey family's day is family worship. For several years the family paused in worship before breakfast to read from the Bible and to pray. In recent years, it has been easier to get the family together at supper-time for worship. The Upper Room has been one of their devotional mainstays.

"We've been trying recently to encourage the boys to share with us on a mature level their thinking and feelings, so that if personal problems arise, they will have a feeling of confidence in our desire to understand them," said the mother.

"Now the boys are older, and I try to give them responsibilities as soon as they can handle them," said the father, as he looked over the field of young corn pushing through the soil. "Maybe I give it to them sooner than most, but my having to carry responsibility when I was in high school certainly taught me a lot."

David, now 14, has most of the care of the cows, and is milking eleven now. Ronald, now 16, and his father look after their hogs, sending around 500 to market each year. In addition to farming the home farm, they also tend two other farms nearby, making a total of 460 acres under their care. They have one "hired hand," Ray, who has worked with them for several years. One doesn't sense any consciousness of different social standing between farmer and "hand" as he sees them all work together easily.

Rendel has served their Meeting as clerk, treasurer, Junior teacher, and on the Ministry and Counsel. His service to the Yearly Meeting as chairman of the Stewardship Committee and as an active member of the Camp Board is widely appreciated. He has been active in the Grange (once its youngest Master), in 4-H as an advisor, and

(Continued on page 318)

CONCERN AND COMMITMENT AT WESTERN YEARLY MEETING

The 96th annual assembly of Western Yearly Meeting of Friends was held at Plainfield, Indiana, August 17-23, and was marked by an underlying spirit of concern and commitment. It was a time of inventory and a rallying of forces to overcome the spirit of complacency and confusion. The meeting for business was a worship experience as led by the Presiding Clerk, Marcus E. Kendall, and the special messages were a challenge to Advance.

In the Ministry and Counsel sessions, Percy Thomas of Plainfield gave a moving explanation of "What Constitutes a Call to the Ministry," and Norman Young of Kokomo reviewed the steps of recording a minister. James W. Ellis, Jr., completed the necessary steps and was duly recorded later. Seven persons were placed in the care of the Committee on Training and Recording of Ministers.

Donald B. Spitler, Superintendent of California Yearly Meeting, brought the daily devotional messages. Marjorie Nelson of Kokomo received a trophy as winner of the Speech Contest of the Public Morals department. Herschel Folger of Greensboro, N. C., presented the Quaker Lecture, "A Quickened Quakerism," which was a searching and stirring message. R. Daniel Hogg of the United Nations was the speaker for the Peace and Service Committee, and Dr. Lynd Esch, president of Indiana Central College, for the Christian Education Committee. Russell E. Rees of Chicago brought the message in the service for the recording of ministers. Merle L. Davis of Richmond reported on some phases of the Five Years Meeting work and President Thomas E. Jones presided at the session devoted to the presentation of the work by Earlham College, which was followed that evening by the Earlham dinner.

The reports on State of Society and of the Statistical Secretary were like photographs taken—sometimes features are revealed which suggest a great need for improvement!

Missionary Day on Thursday brought the largest attendance, as usual. Missions in retrospect was presented by Pearl Spoon who recently returned from Africa, and the prospective view was given by Anna M. Langston of Dublin, Indiana, whose testimony concerning her call to missionary work and her hopes for the work in Ramallah, Jordan, were most inspiring. In the evening session, Rolla Foley, who returns to Jordan soon, was very

dynamic in pointing out the needs of this field and our responsibility for the future. Errol T. Elliott of Richmond was guest speaker at the service for Quaker Men that same evening and Clayton Fields of Westfield was elected President of this organization.

Lewis M. Hoskins, Executive Secretary of the American Friends Service Committee, represented this department in the Friday evening service. Junior Yearly Meeting, with Martha Barker of Westfield as Superintendent, had a record attendance, with an average of 89 children. The clerks were Margaret Reynolds of Vermilion Grove and Sara Cox of Carmel. The increasing attendance of young Friends throughout the sessions was an inspiration and the contributions of Arthur Chapman and Phillip R. Jacob of Ireland and Ted Graves of New Jersey were especially appreciated. Xen Harvey of Fairmount brought the message at the special service.

The early morning worship services were times of blessing and the speakers included Rodney Abram of Russiaville, Lester Figgins of Noblesville, Franklin Chant of Bloomington and James Furbay of Mooresville. Truman Whitaker of New Castle spoke at the Sunday afternoon service.

Marian T. Osborne

INDIANA STIMULATED BY ROLAND BROWN, WILLIAM CLARK

Indiana Yearly Meeting met during the excessively hot, dry week of August 24-30 at Richmond. Sessions were well attended and the regular business was transacted in a spirit of unity and with real concern. Some Friends were disturbed because not enough time was given for discussion, but there was no waste of time and Friends spoke more to the matter in hand than is the case in some Quaker business meetings.

The summary report of the state of society was a superior document, very well done by Helen Hole. The summary of the American epistles was fit company for the state of society reports. This was done by Thomas Bassett. A unique feature of the reading of the foreign epistles was a large map on which the country for which the epistle was being read was pointed out by a small light. This feature was unique and very effective. In this time of tension the ministry of the epistles was welcome. James Tatsch was responsible for this creative presentation.

There was a good report of White's Institute by Robert Curless, the director, and others; there was a telling

display of their work in the book room.

Certainly one of the highlights of the Yearly Meeting was missionary day. The whole Yearly Meeting responded with vigor and enthusiasm when Dublin Quarterly Meeting reported its decision to send Anna Langston, one of their members, to Ramallah as a missionary and furnish her support. This was perhaps the high spot in the Yearly Meeting. Earnest thought was given to the question of a Senior Secondary School in Africa and our Meetings were urged to give financial support to the project. Our share of the expense was assured.

The time of holding Yearly Meeting was changed some three years ago to make participation of children and youth in our Yearly Meeting possible. The change has been fully justified. Ninety was the record attendance this year for the children.

On Sunday there was a joint dedication of the Quaker Haven Meetinghouse in which Indiana and Western Yearly Meetings joined. Russell Rees and Errol Elliott were the main speakers. Their messages were well received and the day was a significant day in the history of both Yearly Meetings. About 1200 people attended.

A report of Yearly Meeting would be incomplete which failed to mention the dinner for Quaker Men. Errol Elliott was the speaker for this meeting. The growth of Quaker Men and their enthusiasm is remarkable. They have a long way to go to match the activity of our United Society of Friends Women, but they are on their way. During the Quaker Men's dinner, the women met also, with Anna Langston and Eleanor Zelliot.

This year, Herbert Engle, Lois Simmerman, Stanley Hamilton and William Indestrodtt were recorded as ministers.

Roland Brown, Baptist minister, world traveller and evangelist, was used extensively this year. His emphasis was on cooperation and understanding with devotion and dedication to the Kingdom of God. Many are convinced that his message will make a real difference in the work of our local meetings. Pres. Charles Ball came to us from William Penn College with interesting and stimulating Bible interpretations. The Yearly Meeting lecture this year was given by William Clark, Headmaster of Oakwood Friends School, on the subject, *The Quaker and His Community*. "One world is dying and another is being born." This new world needs the Quaker philosophy of love exemplified in all the tension spots and where ideas conflict.

William J. Reagan

Correspondence

Eichenberg Drawing

To the Editor:

May I say that I wholeheartedly approve of your using Fritz Eichenberg's work on your cover, and that I hope to see more in the future! Thanks for this stimulating and refreshing departure.

Thomas Hancock

110 East Cedar
Mt. Vernon, N. Y.

To the Editor:

Congratulations on cover illustration August 27 honoring labor and not just unionized labor. I am truly thankful we have a Quaker artist of ability.

Evelyn Haworth

Friendly Road
Guilford College, N. C.

On Divorce

To the Editor:

In *The American Friend* for July 2, George Gorman discusses divorce especially as it concerns Friends and our Meetings. Many people quote from the New Testament their authority using the words of Jesus of Nazareth, "Therefore, what God hath joined together let not man put asunder." Men have made a law concerning issuing a license which permits a man and a woman to stand before a minister or a justice of the peace who will ask prescribed questions and when these are answered he will pronounce them man and wife . . . No one can reasonably say that God has joined them together. There may have been not a thought of God in their mind . . . God's preparation was made long before man had any law to control marriage and it makes a union that no man can dissolve. When the first child is conceived, God has joined this man and this woman in an indissoluble union and it is to this union that Jesus refers. . . . We all must take the consequences of our own acts. Divorce cannot be made right if there are children of the union.

A. M. Gardner

722 E. Walnut
Lakeland, Florida

Letter From Africa

To the Editor:

Enclosed you will find an interesting letter sent to Friends Africa Mission. We have attempted to answer these inquiries. I thought you might be interested in using this material for publication, or editorial comment. As we smiled we also realized the serious import of it and our responsibility for

spreading the peculiar message of Friends.

At the annual business meeting of Friends Africa Mission we realized the need for greater publicity concerning our work here and so we organized a publicity committee . . .

Helen Fletcher

Friends Africa Mission
Kisumu, Kenya Colony
East Africa

Dear Sir:

I shall be grateful if you would kindly acknowledge me where I can gather a proper knowledge of Quakers, the finest people in the world.

Actually, I wish to know about their habits, beliefs, deeds, livelihoods, Quakerism and finally why they are qualified as above.

I will appreciate any information enabling (me) to get a book about them, or a place that they dwell in order to communicate with them directly.

Hoping an enlightenment concerning the subject in convenience.

Letter From India

To the Editor:

Your issue of June 18th has just come to my hand and I have noted your editorial on *Our Non-Resident Members*. I thought you might be interested to know the way in which the Friends' Church in India is handling this problem.

For many years the discipline of the Friends in Bundelkhand has carried a provision that anybody moving into the jurisdiction of another Friends' Meeting should apply for transfer and if he fails to do this within six months, the Monthly Meeting under obligation should forward his transfer certificate anyway.

In a revision of the discipline two years ago, the six months interim was removed and the Monthly Meeting is now obligated to send a transfer certificate whether requested or not immediately upon the removal of a Friend within the limits of another Meeting.

We have not yet made it obligatory for one to take his membership to another denomination when he moves into a place where there is no Friends' Church. But the Indian overseers put such members under very heavy and continual pressure to do so, feeling that they ought to align themselves with a Christian Church rather than become ineffective.

Enclosed find cheque for the renewal of my subscription for another year. A year from now I hope to come home on furlough and it will be a delight to meet you again.

Everett L. Cattell

American Friends Mission
Chhatarpur
Vindhya Pradesh, India

On Friends and Divorce

To the Editor:

All the articles in the issue of July 2 are good. Three of them made special appeal to me, as I read them. Xen Harvey and Harold Smuck have written most helpfully.

I am especially intrigued by George Gorman's dealing with Friends and Divorce in the "Mother Yearly Meeting"! I am expecting some very straight-laced criticisms on this side of the Atlantic by Friends to whom the intimate problem of divorce has never come nearer than 'nth cousins! It is so much easier to be sure of our dogmas when the problem is still on the "other side of the tracks" or "down by the river" than it is when it thrusts its unwelcome divisive sword into circles where it becomes our own problem.

This does not mean that truth is different or our interpretation of Scripture changed when we deal with intimate situations . . . The historic shift of attitude in English Friends Meetings from the severity of expulsion in the comparatively few instances of divorce which obviously occurred mainly among the fringe areas of membership to the current readiness to study the problem, to express the Meeting's regret and sorrow, tempered with sympathetic understanding and mutual search to know the right, is eloquent testimony to the need often expressed by Timothy Nicholson: "I always thrust the sword in oil before striking, so that it may heal as it cuts!"

This is no plea for a rubber-backed looseness in matters of morals. There is, however, in the Christian temper, as we see it, room for considerate care in the administration of rigorous discipline in matters concerning which the drawing of an absolute line dividing positive right and wrong cannot be done for any considerable portion of any Church fellowship . . . The advocacy of unmixed punishment upon all divorced parties has, like Jonah calling destruction down upon all Ninevites, failed to provide Christian consideration for innocent sufferers from the breakdown they could not prevent in marriage relations. Two sentences from George Gorman's essay need to be repeated: "There can be little reason for keeping within the bond of legal marriage two people for whom no spiritual marriage exists." "It would seem therefore that the Society's attitude toward divorce . . . points toward the recognition by Friends that Christian marriage is not indissoluble."

Milo S. Hinckle

Marshall, Ind.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

How to Become a Christian, by Samuel M. Shoemaker; Harper & Brothers; 158 pages; \$2.00. The author of three other "how to" books writes here what he considers his most important message, dealing with the "how" of the Christian life.

Mandate to Humanity, by Edwin McNeill Poteat; Abingdon-Cokesbury; 238 pages; \$3.75. A scholarly, interestingly-written "inquiry into the history and meaning of the ten commandments and their relation to contemporary culture."

Faith and Moral Authority, by Ben Kimpel; Philosophical Library; 186 pages; \$2.75. An erudite essay of the standards of life in relation to faith by the Professor of Philosophy of Drew University.

The Bible and You, by Edward P. Blair; Abingdon-Cokesbury; 154 pages; \$2.00. A Garrett professor here outlines a simple and effective way toward reading and understanding the Bible.

Pearl Spoon suggests the following books as among the best for those who want to understand the situation in Kenya: *Mau Mau and the Kikuyu*, by L. S. B. Leakey; *Last Chance in Africa*, by Negley Farson; *Cry the Beloved*

Country, by Alan Patton; *Facing Mount Kenya*, by Jomo Kenyatta; and *Who Killed Kenya?*, by Colin Wills. *Life Magazine* and the *Saturday Review* also have devoted recent issues completely to the African and his country.

A recently published and engrossing biography told from an unusual angle is *The Women in Gandhi's Life*, by Eleanor Morton, Dodd, Mead & Co., \$4.00. Eleanor Morton is a pseudonym for Elizabeth G. Stern, a Friend.

OUR RESPONSIBILITY IN KENYA

(Continued from page 312)

should know and remember that East Africa Yearly Meeting is entirely in the hands of Africans.

The present-day African wants educational advantages, adequate medical care, and a better standard of living.

We as Friends have the opportunity and in fact are committed to the development, in the Friends area at least, of schools of the right type and standard. It is our responsibility to make medical help available. We are responsible for developing the right kind of leadership for our church. It should also be our responsibility to develop resources within the country which will make it possible for the ever-increasing population to maintain a comfortable standard of living.

The missionary who goes to Africa now must be the highest type of Christian diplomat that Friends can produce. His sympathies must be with the African. His aim must be to help the African build a sound society on a Christian basis.

THE CAREYS OF WILMINGTON

(Continued from page 315)

is now on the Board of Directors of the Clinton County Farm Bureau Cooperative Ass'n.

Rendel and Elizabeth represented Wilmington Yearly Meeting at the Oxford World Conference last year, and went out of their way to become acquainted with English farmer-friends, in addition to their participation in the Conference. They have been in demand by many groups, both Friends and non-Friends, to tell of their experience in a way that is far more than just a travelogue; instead, it carries something of the Conference's inspiration and religious significance of historic Quaker spots.

After glancing at the kitchen wall-clock, for time had passed rapidly, the interviewer asked, "What would you say in three or four sentences is the most important thing life has taught you so far?"

Elizabeth answered, after a pause for reflection, "A strong faith that God has things in His hands, whatever comes. And I pray that I may be able to accept His will with gratitude. Prayer for me is not making pleas and requests, but an underlying and continuous attitude of thankfulness and trust."

Rendel's comment was, "If I had the chance to live over the last 17 years, I don't believe there's anything I'd change."

Such modern Quaker testimonies are heartening. How fully can we join the Careys in their testimony on the basis of our family experience?

STILL WATERS

Today the silver lake, still and serene,
Mirrors the willows' overhanging green;
But yesterday, waves tossing restlessly
Held no reflected form of bordering tree.
So I may not reflect Thy holy will
Unless my heart is still.

BELLE CHAPMAN MORRILL

DEEPLY WITHIN

So long, O patient Spirit, Thou didst wait
With other friends inside my outer gate,
Yearning for loving speech alone with me.
Aware at last, I have swept clean for Thee,
Deeply within, a little secret room,
Where only Thou and I may be at home.

BELLE CHAPMAN MORRILL

THE HANDS MUST WORK

The hands must work
To pay for love,
Yet love is never bought
But freely given
Before the heart has striven—
Before the hands take thought.

VELMA E. MILLER

PATIENCE

To pour with haste into a cup
In eagerness to fill it up,
One will find, to his chagrin,
The water falls more out than in . . .
Pour slowly now
And by the drop
To fill a cup
Up
To the
Top. . . .

VELMA E. MILLER

The Sunday School Lesson

By Russell E. Rees

For November 1

God's Plan for the Home

Deuteronomy 6: 4-9

Ephesians 5: 25-33

"Shema is the watchword of Jewish monotheism, a confession of faith based on three Old Testament passages," Deuteronomy 6: 4-9, 11: 13-21, Numbers 15: 37-41. It was recited by the dying, required to be read twice daily, and used in the evening service of the Sabbath. It was the central pivot of the faith. It consists of three parts, first the statement of One Lord, second the demand of complete loyalty and love to God, and third the command to have this "in thine heart."

The Shema carried certain responsibilities with it, namely to teach it to the children, to talk of it in the home, and to carry it always before the eyes. This became a command for literal carrying out of the requirements, when the verses were printed or written on "frontlets" on the forehead, carried as phylacteries fastened to the arms, and written on the door posts of the houses.

No doubt, like all religious rituals, it sometimes became a form, observed in its outward expression, and sometimes not kept in the heart, or in inner sincerity.

In today's lesson the application is to the home, and special emphasis is placed upon the need for teaching it to children. Judaism put great emphasis upon the family and the right training of children was an important part of religion. The tenacity of the faith, enduring thirty centuries, is largely the result of this careful preparation of the children to understand and carry on the religion of the fathers.

In Christian practice monotheism was inherited from Judaism, and was soon interpreted as requiring monogamy as well. The importance of children was a part of the Jewish tradition, but the importance of the marriage relationship received added attention in Christian teaching.

A speaker recently affirmed that "every idea is within one generation of extinction." The need for constant teaching is therefore seen to be imperative. If we fall down with one generation, the gains of centuries may be lost.

This loss cannot be made up by better methods of Christian education in the churches alone. The basic attitudes which prepare the soil for

the work of Christian Education are given in the home. Let the home fail, and the churches will not be able to catch up the losses.

Homes are made by people, not by laws or by institutions. The responsibility therefore comes back at last to us. When two young people stand before their friends and pledge themselves to the making of a new home they are in a real sense entering into cooperation with God in a fundamental relationship of life. It may not be a sacrament but it is sacramental and should be a deeply religious act. Friends have done well to recognize it in a meeting for worship, and to see the marriage as involving, not just the young couple, but the Meeting, the community and God.

Questions:

1. What weakness do you see in our general attitude toward marriage? What responsibility does your Meeting assume in the marriage of its young people?

For November 8

Stronger Churches—
Better Communities

Acts 2: 41-47, Phil. 1: 27-30

1 Peter 2: 4, 5; 9-10.

When we speak of strong churches, what do we mean? When is a church strong? Obviously strength is not measured by numbers alone, for most churches carry on their membership records some persons who do not add much to the real strength of the church. This does not mean that we despise numbers, for numbers represent people. The size of the church budget is not a true sign of strength. Sometimes the church with a large budget simply has a number of well-to-do-people who give only half-heartedly, and the budget should be much larger than it is. The size and beauty of the building in which the church meets is not always evidence of strength.

It has been said that the early church had no buildings, no wealth, no established rituals and no New Testament. Instead they had a Spirit. The story of Pentecost is worthy of much study. A contagious spirit of faith and a warm feeling of fellowship permeated the whole company. People coming into the Meeting felt their hearts strangely warmed by the fervor of the meeting. It was a feat of no mean importance that three thousand

souls were added on a single occasion.

"The real element of strength which will enable the church to survive opposition and to advance in spite of it, lies not mainly in the size of the organization created, but in the quality of life which the church can produce," said Dr. Albert Beaven some years ago. Paul lists several qualities which are needed. To "stand fast in one spirit, with one mind, striving together for the faith of the Gospel," is one of the needs. All churches are made up of people differing in ability and knowledge. No magic can reduce men to a common level of intellectual ability. But the intent of the Gospel is to lift men to a common level of purpose, the purpose to serve God with all that they have of insight and devotion.

A spiritual house, built up of lively stones, that is of persons who are alert and alive, was the hope of the Apostle. The figure of building stones is not entirely satisfactory, since stones are dead matter. The church is to be composed of people who take their own place, support their own weight, and share with all others the tasks of the Kingdom of God.

The community and the church have a relationship to each other. The community does not stand of itself, for it is made up of the people and the institutions within it. The church is also made up of people, and by their association together, their shared labors, their cooperative insight and vision they help to create community. St. Ignatius said that what the soul is to the body, the Christians are to the world and they hold the world together.

Peter's idea of the vocation of Christians was high, as they were to be a chosen generation, a royal priesthood, a holy nation, a peculiar people. Have we lost this sense of the grandeur of our task? When the church becomes a shabby little building, on an unkempt lot, catering to a dowdy people, it is not the Soul of the world. When it surrenders to the idea that it is politics and power which are the moving forces of society it has lost its message. It is the church which believes that Christ and his message are the Way, the Truth and the Life which can help to create a community after the order of God's eternal purpose.

Questions:

1. List the outstanding characteristics of the early church, and compare them to the characteristics of the church in your community.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Two Representatives in the 83rd Congress list their religious affiliation as Friend: William G. Bray of Indiana and Edward T. Miller of Maryland. This information comes through a list prepared by the Washington Office of the National Council of Churches.

* * * *

In the recent session of the Mission Board of California Yearly Meeting, John Astleford presented the matter of the work in Guatemala becoming an indigenous work, with the formation of an independent Yearly Meeting. A committee was appointed to consider the question, with a view toward work being started toward the setting up of a Yearly Meeting in Guatemala.

* * * *

Earlham College offers a course entitled "Graduate Seminar on Effective Preaching" to be taught by Elton Trueblood this fall. The course will be held each Thursday in the Stout Memorial Meetinghouse from 2 to 4, with an opportunity for those taking it to come for morning Chapel at Earlham on that day also.

* * * *

A brief account of Friends in Ramallah has been written by Christina Jones at the request of the Ramallah Municipality, which plans to translate the article into Arabic and publish it in their general History of Ramallah. The Mayor and his Committee have been much pleased with her article and have suggested its distribution as a pamphlet in English also.

* * * *

Lincoln School, New Providence, R. I., reports that Rhode Island Radcliffe College Club awarded its Honor Scholarship to Edith Ann Grossman of the Lincoln Class of 1953. Mount Holyoke College awarded its All Country Honor Scholarship, given to the student applying at Mt. Holyoke who had the highest entrance records, to Carolyn Ruth Sawyer of the Class of 1953.

* * * *

Harold Fey, an editor of *The Christian Century*, states in a book review in that journal that reading Clarence Pickett's *For More Than Bread* "will cause even the most depressed to thank God and take courage. The aim of Clarence Pickett and the service committee has been to discover the channels of mercy and the developing purposes of the Divine Spirit, to move

in these channels and to serve these purposes."

* * * *

The Wilmington College Townsend Memorial Field is scheduled to be dedicated at Homecoming festivities on November 7. The field is a memorial to the late Horace R. Townsend, Ohio commissioner of athletics and president of the College's Board of Trustees at the time of his death in 1944. He was a Wilmington graduate of 1909. Mary Hazard Townsend, his widow, is a member of the college board and the donor of the gateway.

* * * *

Tokuya Azumi, a Japanese Friend who attended the Friends World Conference at Oxford last year, has an article in *The Christian Century* for September 9. This is a translation of his speech, "The Grief of Rearmament," given to Germany Yearly Meeting at Bad Pyrmont in 1952. In it, he pleads that Japan and Germany not be re-armed, and that the question of the preservation of humanity and the all-important experiment of abolition of armaments be given precedence in the hearts of all men.

* * * *

The concern in Philadelphia Yearly Meeting for community planning, in the broadest sense, has developed an Annual Fall Conference, sponsored by the Social Service Committee, which is now in its 17th year. Held on October 26, the Conference this year is entitled "Pioneering Today for Tomorrow's Community." Sessions include an afternoon discussion by Philadelphia city planning experts and an evening panel with three Friends school headmasters on "Developing Leadership for Living Together." Meetings will be held at the Race Street Meetinghouse.

CHRISTMAS FOR THE INDIANS

We are anxious that Friends, while making out their Christmas plans, will remember the Indian children at the Wyandotte center. We will welcome letters of inquiry as to how groups can best serve us this year. Your prayers are solicited for this home work with the wider cooperation of Friends. Gifts of cash are helpful, but we would like to have several groups interested in Christmas gifts for these children.

Ermin and Ruth Perisho
Wyandotte, Oklahoma

Hiram Hilty, a North Carolina Friend, visited Friends in Mexico this summer while studying at the National University in Mexico City. He visited the hostel at Victoria, the Diaz family there, and Cointa Gonzales of Mante, whom the Mission Board is interested in training for work with Friends in Mexico. He observed that some lessening of the fierce church-state struggle is coming about in Mexico, and reports on his experiences along this line in the September *Friendly Flashes*, put out by the Mission Board in Richmond.

* * * *

Kenneth B. M. Crooks, Headmaster at Happy Grove School in Jamaica, has been granted a leave of absence, and will teach during the fall and winter at the University at Fort Valley, Georgia. Gladys Jones has been appointed Acting Principal by the Board to serve for one quarter, beginning in September. An educational administrator to assume this position, possibly an American, is being sought by the Board of Managers of Happy Grove School. Kenneth Crooks has been serving as Jamaican correspondent to *The American Friend*. Zephaniah Cunningham and Ena Da Costa will now serve as our correspondents there.

* * * *

A Brethren-Friends-Mennonite study conference is scheduled to meet on the Bluffton, Ohio, College campus from July 15-19, 1954, to discuss the subject, "The Meaning of Christian Love." Approximately 150 persons—50 representatives from each group—are expected to attend. The conference is planned by the Continuation Committee which consists of a representative from each of the historic peace churches. As occasion presents itself, the Committee calls such meetings as the study conference planned for next summer. These meetings consist of informal discussions of problems of common concern affecting the historic peace churches. The first such meeting was held at Newton, Kansas, in 1935. Meetings since that time have been held about once a year. The conference planned for July will be the largest since the first one held at Newton.

* * * *

Out of the 1953 American Young Friends Conference held at Guilford College came the formation of an interim American Young Friends Committee. The purposes of the Committee are to study ways and means to further intervisitation, to

investigate the possibilities for a conference in 1955, and to examine the advisability and possibilities for a paid co-ordinator—secretary for Young Friends activities. Wilmer Stratton (N. Y.) is chairman; Irene Binns (Ohio) is secretary; Elmer Carter (Philadelphia) is treasurer. Other committee members are: Richard Taylor (Pa.), Maxine Bond (Kansas), Edwin White and Bruce Krekler (Indiana), Richard Haworth and Polly Gildersleeve (Illinois G. C.), Herbert Muma (Canada), Jeanette Harcourt (Western), Carly Ayre (N.Y.), Ruth Hyde and James Ellis (Lake Erie), Justin Biddle (New England), Anne Lank and Deborah Gross (Baltimore), Philip Shore and Jane Ott (N.C.), Wilhelmina Braddock (Ind. G.C.), Edward Beals (Iowa Conservative), Ann Treadway (Iowa-Five Years), Nathan Hartman (Wilmington), Jeanne Votaw (Calif.), and Susan Parker (N.C. Conservative).

Friendly Fellowship

SANDWICH MONTHLY MEETING, MASSACHUSETTS—The Sandwich Friends Meeting celebrated the twenty-fifth year of Earle J. Harold's summer ministry in the Meeting with an

out-door dinner, Sunday, August 16, after the morning meeting. Friends from other communities also were present. In addition to verbal testimonies of appreciation of his service, a purse and some new books were presented to the Harolds.

* * * *

LYNNVILLE, IOWA—Andrew and Lena Stuart, who have served the Meeting at Lynnville for the past four years, have accepted a call to the Motor Meeting. Carl D. and Ella Byrd have come from Newberg, Oregon, to serve as pastors for the Lynnville Meeting. Frank Davies, pastor at Marshalltown, conducted a week-end evangelistic meeting in connection with the Lynn Grove Quarterly Meeting held here in July.

Abbie A. Macy

* * * *

VIRGINIA BEACH, VIRGINIA—Virginia Quarterly Meeting sponsored a "Family Camp" at Virginia Beach the last week in July. More than 125 persons availed themselves of the opportunity either to visit or stay for longer or shorter periods, but 66 people were full time campers. A carefully planned program of Christian Education was carried through, interspersed with recreation, handicrafts and swimming. A special feature was the daily

discussion group, with two dozen adults studying phases of Christian Advance. Members of the camp included Friends from Washington, D.C., and Baltimore, Md.; special visitors enjoyed by all included R. Ernest Lamb, who conducted daily vespers, and Margaret Scaife, a young Friend from York, England.

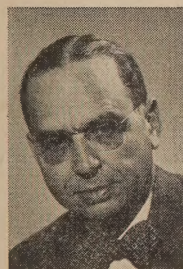
The Family Camp idea was a new adventure for Virginia Friends and everyone was so enthusiastic and enjoyed the experience so thoroughly that we anticipate a much larger camp next year. The camp was held at the beautiful new Camp Farrar owned by the 4-H club of Virginia.

James A. Coney

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AMBOY, INDIANA—Robert Morris of Marion, Indiana, has accepted the Amboy Friends Pastorate. He gave his first sermon there on September 6. Charles Lampman gave his farewell sermon on August 16 before leaving to become Administrative Secretary of the American Friends Board of Missions. A farewell was held for the Lampmans that evening at the church.

Al Fellow of the Amboy Meeting celebrated his 95th birthday on July 28. Several cards were sent to him and several friends visited.



Elton Trueblood

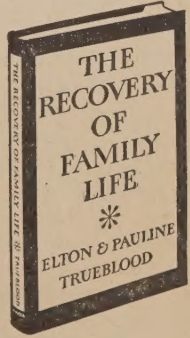
THE RECOVERY OF FAMILY LIFE

BY ELTON AND PAULINE TRUEBLOOD

Elton Trueblood has collaborated with his wife, Pauline Goodenow Trueblood, to produce the latest Trueblood book — this one on "the most prized fellowship known to Western man"—the family. The present breakdown of family life, the family idea in history, the vocation of the woman in the home, the place of the husband and father, and religion in the home are the ideas and problems discussed by the Truebloods in this new volume, published by Harpers.

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Elton and Pauline Trueblood will be in the Friends Book Store in Richmond from 2 p. m. to 4 p. m. on October 14, Publication Day of their new book, to visit with Friends and to autograph copies of *The Recovery of Family Life*. Come in and meet them! All orders of this book received before October 14 will also be autographed.



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Thirteen of our young people made it to the church camp at Quaker Haven this year: Darrell Larrison, Robert Larrison, Wanda Sue Overman, Gene Walker, Wayne Pence, John Norris, Paul Childers, Murray Vincent, Rex Hahn, Marcia Kay Overman, Wilma Pence, Janet Ann Larrison and Charles Lampman.

Pearl Spoon, who is on furlough from the Friends Mission Field in East Africa, spoke to the Amboy Meeting on August 23.

A special offering for fruit juices taken in August amounted to \$24.45. The fruit juices will be sent by the WCTU to our boys overseas and will be very much appreciated by them.

Marie Lamb

* * * *

QUAKER HAVEN, KANSAS—Kansas Yearly Meeting Christian Endeavor held four camps at Quaker Haven, near Arkansas City, Kansas, this summer. The first two camps were for the junior age group and were divided geographically. The first camp with an enrollment of approximately 185, met July 6-10; while the second camp, July 13-17, had nearly 155 juniors registered. Speakers were Ernest Foster, pastor, Texas City, Texas, and Mozell Jackson, teacher, Northbranch, Kansas. During the two weeks, many young hearts gained spiritual help.

Nearly 370 young people met July 22-26 for the annual senior conference. Former Yearly Meeting C.E. president Lloyd Hinshaw, pastor at Denver, Colorado, was the guest speaker for the conference, which followed the theme, "How to Bear More Fruit." Again, many young people found victory through Christ.

A new young adult camp closed the summer's camp schedule, August 27-30. Although registration reached only about 50, there was a deep sense of unity and fellowship which led to spiritual enrichment for those who attended. The new caretaker's home at Quaker Haven was dedicated the last day. Harry Dillon, teacher, Friends Bible College, Haviland, Kansas, was the camp speaker.

Reta Stuart

* * * *

MINNEAPOLIS, MINNESOTA—At the September Monthly Meeting of Minneapolis Friends Meeting, approval was given for the purchase of a new parsonage at 4421 Abbott Avenue South. This house is located approximately two blocks from the Meetinghouse at 44th and York Avenue South in Minneapolis. This new home will provide more adequate living quarters for the pastor and family, and also give additional space for entertaining

visiting Friends. It was expected that the pastor and his family would move into the new location around October 1.

Fall activities at Minneapolis Meeting include a series of special Sunday evening programs with classes on "Personal Faith and Experience," and "Christian Action in Society." Following the classes there will be guest speakers and a social hour. On November 1, Raymond Wilson of the Friends Committee on National Legislation will be guest speaker. From November 4-8 a special series of meetings are being planned under the theme, "A Faith for Our Time." Russell Rees, pastor of Chicago Friends Meeting, will be guest leader.

The Fourth National Conference of the United States Commission for UNESCO was held in Minneapolis at the University of Minnesota September 15-17. Richard Newby, David Parrott, and Roy Clampitt were official delegates, representing the Friends Committee on National Legislation.

* * * *

QUAKER LAKE, NORTH CAROLINA—North Carolina Yearly Meeting was privileged to have Elizabeth Dobson, Friend from Stoke-on-Trent Meeting, Staffordshire, England, as counselor in crafts at Quaker Lake Conference for three weeks this summer. She also gave invaluable service in various ways at Junior Yearly Meeting. She arrived in North Carolina the first part of July and after helping at camp, visited various meetings and quarterly meetings. This visitation included Eastern Quarter, the area where George Fox and William Edmondson held the first religious service of any kind in the North Carolina territory. She also visited Wilmington Yearly Meeting held at Friendsville, Tennessee. She returned to England the 17th of August.

North Carolina Friends were most appreciative of all she did for their children and young people. It was a rare privilege to have her visiting and serving in the Yearly Meeting. Elizabeth wrote this about her visit: "On my return to England, I intend to convey to English Friends all the greetings and good wishes I have received, and, with humility, may I hope they will help to forge another link in the chain of international friendship and understanding."

Ruth Day

BIRTHS

BEEDE—To Jay and Louise Maxwell Beede, a son, John Maxwell, on August 25 at Richmond, Indiana.

GULLEY—To Ross and Helen Gulley, a daughter, Marcia Helen, on August 24 at Newberg, Oregon.

The biography published last year by the Walter Woodward Memorial Committee,

Walter C. Woodward Friend on the Frontier

by Elizabeth Emerson

has brought many Friends pleasure in remembering, as well as introduced younger Friends to a man and a time important in Quaker history. Starting with the long trek to the new Quaker settlement at Newberg, Oregon, Elizabeth Emerson tells the story of a Friend who was to come back to the mid-west from that pioneer settlement to be a pioneer in the field of Quaker thought and action. We receive letters not unfrequently from Friends who remember the days of the actual pioneering. One reads:

It is with eager anticipation that I am looking forward to the pleasure of reading of those days in which my father, David J. Wood, had an active part, for he was one of those under William Hobson who searched much of Washington and Oregon for a place to locate a Friends Colony. At last they chose a beautiful fertile valley with plenty of timber growing near to make into lumber for the coming new homes. Some of the Friends who had been in the "search" with William Hobson had enough faith to have brought their families as far as San Jose. My mother and I were among these who were now sent for to join my father. We lived in or near Newberg until we moved to Southern California in the very early days of Friends in Whittier.

Mattie A. Wood Gregg

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HORNER—To Wilbur and Jean Smith Horner, a son, Samuel Dale, on August 12 at Kokomo, Indiana.

MILLESON—To Paul and Barbara Trueblood Milleson, a daughter, Lynn Elizabeth, on August 9, at Richmond, Indiana.

OELERICH—To Wayne and Marjorie Longstreth Oelrich of Plainfield, Vermont, a daughter, Elizabeth Jill, on August 19.

RYNERSON—To John and Sarah Ryner, a son, Lewis Willis, on July 24 at Kokomo, Indiana.

SAEGER—To Armin L., Jr., and Mary Jane Hindman Saeger, a son, Louis

Carl, on August 16, at Richmond, Indiana.

TUCKER—To Robert and Rosemary Tucker, a daughter, Rebecca Fern, on August 8, at Kokomo, Indiana.

WILLEMSSEN—To Everett and Dorothy Willemssen, a son, Brian Everett, on August 10, at Lynnville, Iowa.

MARRIAGES

KENDALL-WOOLLEY — Ann Woolley, daughter of Asher and Hilda Stegall Woolley of Richmond, Indiana, to Richard H. Kendall, son of Max L. and Elberta Hodson Kendall of Zionsville, Indiana, on August 6, at the Stout Memorial Meetinghouse on the Earlham Campus, Norval Webb officiating.

LUNDY-MABEE—Cuma Suzanne Mabee, daughter of James D. and Mary Mabee of Bangor, Iowa, to John Edward Lunday of Union, Iowa, at the bride's home in Bangor on August 29, with Chester B. McKean as minister.

OVERMAN-BERGER—June Glee Berger, daughter of Mr. and Mrs. Fred Berger of Peru, Indiana, to Darl Overman, son of Mrs. Leonard Overman of Amboy, Indiana, on August 30, at the Erie EUB church.

STAIR-KELSEY. — Arlene Kelsey, daughter of Homer and Lela Kelsey of Amboy, Indiana, to Ramon L. Stair, son of Mr. and Mrs. Dwight Miller, on July 26, at the Amboy Friends Meetinghouse, Charles Lampman officiating.

DEATHS

CROWE—Marinda Crowe Cox, on August 12. The daughter of John and Jane Cox, she was born in Crawford County, Illinois, on July 31, 1869. She was a life long member of Pleasant Grove Monthly Meeting in Illinois.

GUYER—Lucy Ann Guyer, on August 4. The daughter of Adolphus and Mary Guyer, she was born in Crawford County, Illinois, on October 24, 1884. She was a birthright member of Friends, early in life giving her heart to Christ, and was faithful to the end.

GUYER—Verlin Henry Guyer, on August 13. The son of Harry and Margaret Guyer, he was born on November 10, 1914. In his last surviving days he found the peace of a personal Savior and spent much time reading the Bible.

JONES—Elsa Roberta, daughter of Robert and Ingeborg Jones, was born on July 13 in New York and passed away seven days later. The cremation took place on July 22 and a memorial service was held at which a few Friends from 57th Street Meeting in Chicago, Friends Meeting of Washington, D. C., and Flushing Meeting, Long Island, were present.

MARIS—Enid M. Maris, on September 3, at Kokomo, Indiana. The daughter of M. J. and Edith Edwards Maris, she was born in Kokomo, a birthright member of Friends. Later the family moved to Russiaville, where Enid Maris began her music studies. She also took work at the Metropolitan School of Music in Indianapolis and at Earlham College. A well known music instructor, she reached many children in the countryside who were unable to get to the city to study, driving at first a horse and buggy to the country to give lessons. Although illness finally forced her to discontinue her teaching, she lived to see the fruits of her work

among the boys and girls of the community, many of whom became talented musicians. She was a charter member of the Poetry Circle in Kokomo. She had been reading clerk of Union Street Monthly Meeting for a number of years and custodian of records. She was a valued member of the Hockett Memorial Class, of the YWCA, and of the Business and Professional Women's Club. She was interested in the new Friends Church at New London which she had attended as a child, contributing generously. Surviving are her sister, Myrtle A. Smith; and two nephews. Norman Young officiated at the funeral service. Burial was in New London Cemetery.

SANTEE—Viola Steddom Santee, on August 30, at Gibson, Iowa. The daughter of William C. and Elizabeth C. Steddom, she was born on February 2, 1870 in Johnson County, Kansas. At an early age she moved with her parents to Warren County, Ohio, where she later trained for the teaching profession and afterwards came to Iowa where she taught near Oskaloosa and at Coal Creek. On April 20, 1898, she was married to Frank Santee. She was a birthright member of Friends, with a membership at Oskaloosa at the time of her death, although she more recently attended the Friends Church at Deep River. Surviving are her husband; a son, Wendell, of near What Cheer, Iowa; a daughter, Dorothy Merrick of Western Springs, Illinois; a brother, Evan Steddom; and a sister, Mary Goodwin, both of Lebanon, Ohio; five grandchildren and six great-grandchildren.

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Young man, late 30's, married. M.A., Haverford, social studies. Quaker concern. Background business and personnel work. Interested connecting with Friends organization. Free to go anywhere. Write Box S, Care of The American Friend.

THE FRIENDLY VISITOR, the bulletin-newsletter of Centre Friends meeting in North Carolina, recently reprinted "The Committee Mind," an editorial from THE AMERICAN FRIEND for July 2. We are always glad to be reprinted! This is one way to share THE AMERICAN FRIEND, and might be a good way to interest Friends in subscribing.

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We cannot understand that other fellow, who makes up most of the world, unless we know not only how he thinks and feels, but why. And we must also know that, given his situation and history, it is inevitable that he thinks and feels as he does. This inability to connect between cause and result in human affairs is the weakness in our total American education.

—PEARL S. BUCK
at the George School Convocation

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street, Russell E. Rees, Minister. 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambler Circle; phone JA 3910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster of Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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